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The wearing of scapularies, amulets, etc., blessed at Roman Catholic shrines, would seem to have given the idea added sanction during the Spanish regime, and the anting-anting of today has words of sacred significance and figures of the Virgin or crucifix (frequently drawn in rude style in ink on a ragged breastplate of cheap cotton cloth), besides meaningless words and figures of beasts which date back to pre-Catholic days..."[155]

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A carabao had been killed the day the Babailanes arrived in Siaton because it had gored a man. When this meat was offered to them they refused, explaining they did not eat beat on Wednesday, probably a reinterpretation of the Catholic custom. The next morning, without disturbing the residents, the Babailanes left for Dumaguete. News of their movement toward the city threw the people in Zamboanguita, Dauin, and Bacong into confusion. Messengers were sent from Zamboanguita to Dumaguete notifying the officials of the Babailanes pending attack and requesting troops for the protection of the community.

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Fifty armed tiradoras (sharpshooters) were sent from Dumaguete. They met the Babailanes at Barrio Bulak (Bacong) and "herded them like sheep until they arrived at the school building in poblacion Bacong." The Babailanes were kept in the building all night. Gadiane does not report what fate befell this group, although he mentions negotiations were carried out with the new governor of Negros Oriental "for this was already the time of the revolution."

[155] LeRoy, The Americans in the Philippines, II, pp. 214-5, footnote No. 1.

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and their conquerors were very few and these usually only of an official nature. A former mayor of Siaton did collaborate with the Japanese and he was nearly killed by Filipinos after Liberation. However, his association with the Japanese was soon forgotten by most of the people. He ran for mayor in 1951 and lost by only a few votes.

In August, guerrilla units were organized in southern Negros. The guns which had not been surrendered to the Japanese, who had ordered all evacuees to return to their homes, were distributed among the guerrillas. The first unit in Siaton was composed of seventeen men. The unit, at the start, was kept small because of the lack of firearms. Volunteer guards were appointed as messengers to relay news to other units. Committees were organized to maintain law and order in the areas outside Japanese control. A Free Government of Negros Oriental was organized and efforts were made to maintain some of the usual functions of the provincial government. In 1943 the schools were re-opened in southern Negros.[171]

A Naga resident tells of the Japanese occupation of Siaton.

> I was at a tabo [gambling group] in Barrio Caticugan when I knew the Japanese were in the town because they were machine-gunning the poblacion. I went up Bangigiran hill and looked over the town. When the Japanese were about to leave, they machine-gunned the hill because there were others there. They thought we were guerrillas. The next morning many people from the poblacion came to Naga to live.

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[171] Aquilino L. Layague, "The History and Evaluation of the Schools of Free Negros Oriental During the Japanese Rule." Unpublished masters thesis, Dumaguete, Silliman University, 1948, pp. 23 and 27. Typescript.

During the harvest the guerrillas went as far back as the mountains to get their share of the crops. I was one who carried their share to the barrio lieutenant's house where the food was stored. Whenever the guerrillas went to the fields to divide the crops we could not say no even though we had other work to do. We had to obey them. At night we thought we would not live until the next morning--with danger from the guerrillas and the Japanese. During this time, if we had no corn, the guerrillas told us to give them anything we had--like igao [an edible wild root] or bananas. Sometimes I was told to go to their camp to help them pound igac roots. Sometimes I did not want to go but I had to go. We continued to plow and our crops were divided by the guerrillas.

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The Japanese in Siaton moved to Tolong during the last part of the war. They stayed here for about a month and then returned to Siaton. One night, after burning the municipio and the dispensary, they left on a ship which had anchored offshore.

American forces invaded Negros March 29, 1945, having landed on Cebu two days earlier. Troops stationed in Siaton camped on a small knoll about a mile from the poblacion. They did not stay very long and evidently did not make much of an impact on the Filipinos. The American soldiers were rarely discussed by the people, although several dances were given in their honor in poblacion plaza.

With the liberation of Negros, Fidel Tayko was appointed mayor by the national government and re-elected in 1948. In 1946 the elementary school in the poblacion was rebuilt with a grant from the United States-Philippine War Damage Commission.[172] A bamboo and nipa municipio was

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[172] The United States-Philippine War Damage Commission was created by the Philippine Rehabilitation Act of 1946 with $120,000,000 for repairing or rebuilding roads, bridges, schools and other public installations.

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constructed on the plaza to replace the building burnt by the Japanese. In 1948 a new concrete bridge was built (the pride of all the residents of the poblacion) over the Siaton River and a similar bridge over the Canaway River was finished in 1952. The Catholic church also was rebuilt in the same year. The former structure had been a temporary one since the 1925 earthquake. The fine two-story houses with ornate cement stairways that had been residences of the more affluent principalia and were burnt during the war have not been rebuilt. In parts of the poblacion one can see lonely cement stairways in weed-covered lots, leading upward to a house which no longer exists.

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Summary

This historical survey of Caticugan and its larger milieu supports Kroeber's comments on stratificational aspects of Philippine culture.

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> Layer after layer of culture is recognizable [in the Philippines], giving a complete transition from the most primitive condition to full participation in Western civilization...In the Philippines it is true that direct historical records...go back only four hundred years. But a constellation of circumstances has brought it about that the various ancient and modern influences that have reached the islands are often traceable to their sources...the contours